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HISTORICAL SKETCH

OF THE

Six Principle Baptist
Denomination

Pine Grove Church

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GARFORD F. WILLIAMS

Nicholson, Pennsylvania

\$350

HISTORY
of the
GENERAL
or
SIX PRINCIPLE BAPTISTS
in three parts

By Elder Garford Flavel Williams

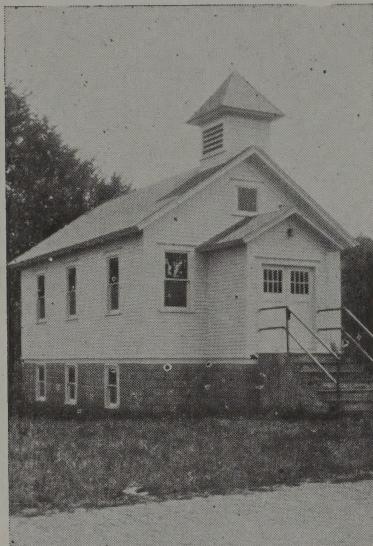
Pastor of the Six Principle Baptist Church at Pine Grove

Published under the patronage of the Pine Grove Church

Genesis 28:17 - - - There is none other than the House of God, and this is the Gate of Heaven.

Privately Printed
1941

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BY
GARFORD FLAVEL WILLIAMS



PINE GROVE CHURCH

Hebrews 6: 1-2-3 . . . "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of **Repentance** from dead works and of **Faith** toward God, Of the doctrines of **Baptisms**, and of **Laying on of Hands** and of **Resurrection of the Dead**, and of **Eternal Judgment**. And this will we do, if God permits."

PRESS OF
NICHOLSON EXAMINER
NICHOLSON, PENNA.

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application for Incorporation

In the matter of the
of the General Six Principle
Baptist Church of Pine Grove.
Lathrop Township, Susquehanna
County, Pennsylvania

In the Court of Common Pleas

of Susquehanna County

No. 163 Nov. Term, 1940

APPLICATION FOR CHARTER

Be it known, That the subscribers, being all of full age and residents of the Commonwealth of Pennsylvania and citizens of the United States, having associated themselves together for the purpose of organizing "The General Six Principle Baptist Church of Pine Grove, Lathrop Township, Susquehanna County, Pennsylvania" and being desirous of becoming incorporated agreeably to the Acts of General Assembly of the Commonwealth of Pennsylvania under the provisions of the Non-Profit Law of May 5, 1933, P. L. 289 and the supplements thereto, do hereby declare that the following are the purposes and conditions for and upon which they desire to be incorporated:

ARTICLES OF INCORPORATION

1. The name of proposed corporation is: "The General Six Principle Baptist Church of Pine Grove, Lathrop Township, Susquehanna County, Pennsylvania."

2. The location is, Pine Grove, Lathrop Township, Susquehanna County, Pennsylvania.

3. The purpose of the incorporation is to promote and maintain the worship of Almighty God according to the faith and practice of the General Six Principle Baptist Church based on the Scriptures recorded in Hebrews Chapter 6, the first and second verses. The corporation does not contemplate pecuniary gain or profit, incidental or otherwise to its members.

4. The corporation is to exist perpetually.

5. The names, residences and post office addresses of the incorporators are as follows:

Addie Taylor, 439-14th Avenue, Scranton, Pa.

Pearl Palmeter, Nicholson, Pa. R. D.

Martha Brecht, Nicholson, Pa.

Theda Gammon, 437-14th Avenue, Scranton, Pa.

Garford F. Williams, Nicholson, Pa.

Walter L. Bell, Nicholson, Pa.

6. No stock is to be issued at any time.

7. The assets consist of a lot of no particular market value and a church constructed thereon with the usual church furniture, furnishings and personal property installed therein. The entire property is appraised approximately at \$3000.00.

8. The church can never be mortgaged and no voluntary judgment or other encumbrance shall be confessed or entered as a lien against it. The church shall never be sold or conveyed or title to pass out of said denomination.

Signed, filed, and registered this fourth day of November, 1940, by the Court of Common Pleas.

Edw. P. Little, P. J.

Geo. H. Terry, Prothonotary

Gerald Smith, Secretary of Commonwealth

Delmar J. Lindley, Attorney

PREFACE

That Denomination of Christians, now called the Old or General Six Principle Baptists, who have from the days of Christ and His Apostles, endeavored to walk in all the ordinances and commandments of the Lord, keeping them as they were delivered in His Gospel, holding the principles of the doctrine of Christ, as contained in Hebrews 6: 1-2, having in all ages borne witness to these divine truths, both by word and practice, feel that they must leave for posterity this written record of the events, life, and church history of th Saints of God who feel and have felt that this denomination is and was that in which they could serve God most completely.

Old Baptists are as Paul said; "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on life eternal" (I Tim. 6-19) "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, And let everyone that nameth the name of Christ depart from iniquity." (2 Tim. 2-19)

To our brethren of every denomination who love our Lord and are waiting for His second appearing, and to all friends and lovers of truth, through the blessing of God this little work is prayerfully directed, hoping it may in some degree be useful in leading souls in the right way of the Lord and Christian Charity will draw the veil over the suffering and persecutions on our faithful brethren of former ages, and that we may all endeavor to possess our bodies in sanctification, and whatever may be our steps or principles by which we approach Christ that we may not forget that His commandment is that all persons "grow in Grace." and "go on unto Christian perfection"; and that we feel for and love one another, with the pure love of Christ, and that fervently well may we exclaim,

"His doctrine is almighty love;

"There's virtue in His Name

"To turn the Raven to a Dove,

"The Lion to a Lamb."

Eld. Garford F. Williams

Nicholsen, Pennsylvania

August 13, 1941

INTRODUCTION

An Old Baptist (Six Principle Baptist) who understands the true principles of his profession is fully persuaded that those principles which distinguish him from other professions of Christianity are clearly taught and enjoined by the ascending Saviour in His command to His disciples: "Go ye," said Christ, "into all the world, and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always unto the end of the world."

He who has gone down into the water and been buried with Christ in Baptism is fully aware of the blessings God showers upon them, and when he receives the Laying on of Hands of the Elders of the Church the Blessed Holy Spirit baptizes them into the Family of God and fills his heart to over-flowing.

We will never apologize for our belief (Christian Faith needs no apology) even though we are few in number and separated far from our mother church in Rhode Island, yet we follow the commandment of Jude "Contend earnestly for the Faith, once and for all delivered unto the Saints," and we will hold strictly to the six principles of the doctrine of Christ as in Hebrews 6: 1-2. However the uniformity or perpetuity of any denomination depends not in the perpetuity of a name, but on the perpetuation of principles and practices. We humbly trust that the evangelical faith and apostolic practices will be maintained in this denomination throughout all ages until His Glorious Appearing. The promise of Luke 12: 32 (Fear not little Flock for it is your Father's good pleasure to give you the Kingdom) is for us and at the Last Day we shall hear the Saviour say: "Enter Thou into the Joy of Thy Lord."

We shall endeavor to give a hasty review of our faith, the rise of Churches in Rhode Island and Pennsylvania, and of our own Churches, ministers and Saints of God.

Eld. Williams

Nicholson, Pennsylvania

August 21, 1941

PART ONE

A Sketch of the Rise and Progress of the Ancient Order of the General Six Principle Baptist, from the commencement until its introduction into Pennsylvania in 1817.

"Take heed unto the Doctrine" (I Tim. 4-16)

Some persons would have you think that the Old or General Six Principle Baptists are a new sect, a modern faith, or a new off-spring from some other denomination, but however, this is not true. The Old Baptist Faith is as old as Time and Eternity for the General Six Principle Baptist Denomination had its origin in God, the Creator, and Maker of us all, who also created and originated this Faith for the sons of men that they might more perfectly obey God.

God taught the Hebrew people Repentance by the ordinance of Sacrifice. Their sacrifices were offered to God for the forgiveness and remission of sin. God taught Faith to his people. The penalty to a Hebrew who denied God was to be put to Death by stoning. God taught Baptism for there was a "man sent from God whose name was John. . . . was sent to Baptize." God taught the Laying on of Hands, an ordinance for: Consecration—priests laid their hands on the offerings as in Lev. 1-4; Ordination—Moses laid h's hands on the sons of Levi for they were to be priests unto the Lord Numbers 8-10; Blessing—Jacob, in his old age, blessed Ephaim and Manasseh with Laying on of Hands Genesis 48-14. God taught the Resurrection of the Dead for Job said: "I know that my Redeemer liveth, and that He shall at the latter day stand upon the earth. . . yet in my flesh shall I see God. . . and mine eyes shall behold Him." Job 19-25. The ancients were acquainted with the Eternal Judgement of God for this caused David to write: "God judgeth the righteous and the wicked every day." Psalms 7-11.

The Six Principle Baptist Church derived the name of Baptist from the teaching of John the Baptist—"There was a man sent from God whose name was John." God sent John the Baptist to declare the doctrine of God and prepare the way for Christ. He was a witness and a fore-runner of Christ. John the Baptist declared, preached, and practised the first three of our six principles. He preached first, saying "Repent ye: for the Kingdom of God is at hand." Matt. 3-2. He declared Faith to be the second principle for his second text was John 1-29—"Behold the Lamb of God which taketh away the sins of the World." John the Baptist preached and practised the Ordinance of the Baptism, the third principle—Why?—because he was sent from God to Baptize." It is well agreed upon that John Baptized by immersion in water—John 1-26 "John said: I baptize with water" and "Jesus cometh to the River to be baptized of John," Matt. 3-13; "And Jesus, when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased." If we would be followers of the Lamb for sinners slain, we must follow Christ into the water and be buried in Baptism. The testimony of Heaven was that God was well-pleased with Christ, this testimony came after His Baptism and not before. Luke 6-46 says "Why call ye me, Lord, Lord, and do not the things which I say?" John the Baptist promised the gift of the Holy Spirit for he says Mark 1-8 "He shall baptize you with the Holy Ghost and with fire.

The Six Principle Baptists derive the name Six Principle from the six principles, the doctrine of Christ as mentioned by Paul in Hebrews 6: 1-2. Christ Jesus confirmed these principles originated by God and practised by

John the Baptist. Jesus declared the first principle by preaching Mark 1-15 "The Kingdom of God is at hand: repent ye, and believe the Gospel." Jesus taught his disciples to "Have Faith in God"—Mk. 11-22; and in Matt. 6-19 "After this manner therefore pray ye: "Our Father which art in Heaven, Hallowed be thy Name." Jesus taught the principle of Baptism by example and by saying in Matt. 28-19 "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost," and in Mark 16-16 "He that believeth and is baptized shall be saved."

Christ enjoined three other principles of God to the doctrine of John the Baptist and there became six principles, the full, complete, and perfect doctrine of Christ. The fourth principle, the Laying on of Hands, was practised and ordained by Christ when He laid His hands on the children whom He blessed; and when He sent Saul of Tarsus to Annias to receive the laying on of hands to receive his sight and that Paul might be filled with the Holy Ghost. Christ embodies in the Ordinance of the Laying on of Hands both the regeneration of the Holy Ghost and physical and spiritual healing. Christ did not give the Laying on of Hands for the reception of the Holy Spirit because the Holy Spirit was not yet come, but He commanded His Disciples to practice the Laying on of Hands to give the Holy Spirit. The fifth principle was preached by Christ, the Resurrection of the Dead. John 6-40: "Everyone that believeth on the Son hath everlasting life; and I will raise him up at the last day." This principle was illustrated by Christ's own example in His Resurrection from the Dead. The sixth principle was preached by Christ—Eternal Judgement, saying in Jude 14—"Behold the Lord cometh with ten thousand of His Saints to execute judgment upon all."

Christ clearly outlines the six principles of His Holy Doctrine and He says in John 14-23: "If a man love Me, He will keep My words: and My Father will love Him and we will come unto Him, and make our abode with him."

Luke says in Acts 2:42 that "the Apostles continued steadfastly in the doctrine" of Christ. Mk. 6-12 says "the Apostles preached that men should repent." and Acts 17:30 "God now commandeth all men everywhere to repent"; and Luke 24-47 "Repentance and remission of sin should be preached in His Name beginning at Jerusalem. They preached faith when Paul told the Phillipian jailer in Acts 16: 31 "Believe on the Lord Jesus Christ and thou shalt be saved." And they were all baptized before morning. Baptism was preached Acts 2:36 when Peter said: "Repent and be baptized and they gladly heard His words and were baptized." Paul said Acts 19:2—"Have ye received the Holy Ghost since ye believed? . . . then Paul laid His Hands on them and they received the Holy Ghost." Paul tells to the Resurrection of the Dead in I Cor. 15:51—"Behold I show you a mystery: We shall not all sleep, but we shall all be changed; the dead shall be raised". He writes of Eternal Judgment to Timothy saying "Christ shall judge the Quick and the Dead at His appearing, and in His Kingdom." II Tim. 2-1.

¹The Bible and the Bible alone is the rule of faith and practice for Old Baptists. To them the one standard by which all creeds, conduct, and character must be tried is the Eternal Word of God. They ask only one question concerning all religious faith and practice and that question is, "What saith the Word of God as to the sole will of Christ as it is revealed in the New Testament?" The Eternal Word of God came "not in old times by the will of man; but Holy men of God spake as they were moved by the

Holy Ghost." II Peter 1:21 and Paul says "I neither received of man, neither was I taught it, but by the revelation of Jesus Christ;" and "I received of the Lord that which also I delivered unto you." I Cor. 11:23.

I do not mean to infer that God founded the Six Principle Baptist Church as it is today, neither did Christ institute in His Holy Gospel any certain church. There is no church that ever did exist or is in existence now that was born with God. Denomination is a man-made discipline. Every Christian Church is built on the Scriptures and the faith and practice of Christ and his apostles as interpreted by members of that denomination. So is the case of the General Six Principle Baptist Church; their denomination is built on the Scriptures and the Scriptures alone and their faith and practice is built on the whole doctrine of God as revealed in Christ. We feel we are in duty bound to observe them, because they contain the fundamental system of Christ's revealed plan and the way of Salvation of Sinners. "For other foundation can no man lay, than that is laid, which is Jesus Christ." The Principles of Christ's doctrine are found in Hebrew 6: 1-2 and are revealed to us in his word by the great apostle to the gentiles, who declares "that he received it not from man but by the revelation of Jesus Christ" is a sufficient authority for us to build upon. We believe this foundation stands sure. "Upon this rock (Heb. 6: 1-2) Christ has, and will build his church, and the gates of hell shall not prevail against it." This is a righteous and an everlasting foundation. It is laid in the City of Zion, the church of the living God, "a sure foundation" being built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone, whereby we become of the household of God and of faith.

God and Christ laid the foundation for pure Christian religion and gave warning for all people to take heed how we build upon this foundation; for unless we build with the precious materials recommended to us in His word, our works will all be burned up, and we suffer an irreparable loss. The six principles of this denomination are the whole doctrine of Christ and it appears they are the superstructure raised upon his foundation for us to build with and if built in sincerity will stand when every man's work shall be tried as by fire.

The whole doctrine as taught by Christ and His apostles is:

1. Repentance from dead works. Sin is a transgression of God's revealed law, and every sinner is active in his transgression, so God requires him to be active in his repentance. The time of ignorance is passed away, and God now commandeth all men, everywhere, to repent. True repentance comes from an attention to the reproof and conviction of guilt of sin, with a determination of fleeing from it, and a desire of heart to be forgiven the sins that are past. He feels a godly sorrow, because his sins are against God. He becomes willing to forsake and confess his sins, and turn to the Lord for mercy. After transgression comes the forgiveness and the words: "Go thy way and sin no more." This leads to faith, reverence, and obedience.

2. Faith towards God. Faith comes by hearing the word of God. The sinner goes to God, believing that he is a rewarder of them that diligently seek Him." The sinner is now filled with repentance toward God for his sins, for which his dear Saviour suffered in dying love for him. He is now all faith in the Lord Jesus Christ, that has paid the debt, and procured his pardon. He opens his heart to receive Him. Through faith in Christ he is now saved, cleansed from all sin and guilt, his heart purified, and he is become a meet temple for the indwelling of the Holy Spirit. He is created

anew in Christ Jesus and leaves all to follow Him.

3. Doctrine of Baptisms. Baptism by water is the first ordinance of the Church and is to be preceded by Repentance and Faith. The water baptism is a burial and a raising up again to walk with Christ in newness of life, and a new creature in Him. This is the baptism of John which is carried on by the ministers of the Gospel today. The baptism of the Holy Ghost comes with the Laying on of Hands. The apostolic mode of baptism is definitely by immersion representing the death, burial, and resurrection of Christ. "Therefore we are buried with him and baptized unto death that like as Christ was raised up from the dead by the Glory of the Father, even so we should walk in the newness of life." Only those who repent and have faith in God are proper subjects for baptism, therefore infants have no part in Gospel Baptism as practised by John and exhorted by Christ and only adults are baptized in the Six Principle Faith.

4. Laying on of Hands. This is the second ordinance to follow that of water baptism. This principle of Christ's doctrine, though anciently practised by all Baptists, is now much neglected and laid aside. This principle distinguishes the Six Principle Churches from other Baptist Churches. The Laying on of Hands was the ancient practice of the early church, practised by the apostles in order that the converts might receive the Holy Spirit. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost who were baptized. Then they laid their hands on them, and they received the Holy Ghost." Hebrews 6: 1-2 is a pattern esteemed to all churches of Christ, to the end of the world and a spirit-filled minister of the Gospel has the power of God in his hands to convey the Holy Spirit to a believer. The Holy Spirit comes into the believer only after much prayer and fasting.

5. Holy Communion. This is the third ordinance and is to come after Baptism and the Laying on of Hands. The Lord's Supper is a memorial to be continued "until Jesus comes" Let us remember Christ said "He that breaks one of the least of My commandments, and teaches men so, shall be called the least in the Kingdom of Heaven."

6. Early Apostles and present day Saints still believe in the healing of the sick by the power of God through prayer and the Laying on of Hands.

7. Six Principle Baptists believe in the unchangeableness of God, and the divinely inspired and continual revelation of His Holy Word. "The same yesterday, today, and forever."

8. They believe in the Godhead consisting of three distinct persons: the Holy Trinity: God, the Father; God, the Son; and God, the Holy Ghost.

9. They believe in God-chosen Ministers who are set apart by the Laying on of Hands with much prayer and fasting.

10. They believe that whether Jew or Gentile they are taught to consider themselves free from the Mosaic Law, through Christ Jesus.

11. They believe in the Second Coming of Our Lord and watch for His Glorious Appearing.

12. They believe in the Resurrection of the Dead of both the just and the unjust.

13. They believe that all men shall appear before Christ in judgment, when the wicked shall be punished and the righteous rewarded according to their work.

"And this will we do if God permits."

God not only permits but strengthens His children to do His holy Will. Paul exhorts Six Principle Baptists to "Go on unto perfection" and to grow in Grace so as to be able to take "the strong meat belonging to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." We are to be like a tree "planted by the rivers of waters that bringeth forth his fruit in his season." The Six Principles are the roots of the tree by which the perfected superstructure is to be nourished and feed. We are commanded in this perfected state to "Bear much fruit and so fulfill the laws of Christ."

Paul gives the doctrine of Christ; John says (2 Jn. 9) "Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." "Contend earnestly for the Faith."

**"Stand in the ways and see and ask for the old paths
wherein is the good way and walk therein." Jer. 6-16.**

GROWTH OF THE FAITH IN THE WORLD

The Baptist Faith has existed from the time of Christ as a separate denomination and is not an off-spring of Popery or the Catholic Church. The Baptists follow strictly the faith and practice of the Apostles. The Steps from John the Baptist of Apostolic Times of the introduction into America are:

Table of Succession

Church at Jerusalem	29	They gladly received his word and were baptized.	Luke Acts 2-41
Church at Samaria	32	When they believed Phillip they were baptized, both men and women.	Luke Acts 8-41
Christians	139	As many as are persuaded and do believe that the things spoken by us are true, we bring them to some place where there is water, they are washed in water in the name, etc.	Justin Martyr
Montanists or Cataphrygians	170 to 500	They admitted members by examination and baptism, but all such as joined them from other communities were re-baptized.	Robinson
Novatians	251 to 600	They were Trinitarian Baptists	Robinson
Donatists	311 to 750	The Donatists did not only re-baptize that came over to them, but they refused to baptize children.	Long, prebendary of Norwich
Paulicians	653 to 1100	It is evident they rejected infant Baptism.	Mosheim

Paterines	660 to 1150	They objected vehemently against infant Baptism and condemned it as an error.	Robinson
Vaudois or Waldenses	714 to 1544	The Waldenses administered Baptism only to the adults; they do not believe in infant Baptism.	Bernard, abbot of Claivai
Albigenses	1000	The Albigenses do esteem the baptizing of infants superstitious.	Favin
Berengarians	1049	As far as in them lies they overthrow the baptism of infants.	Deodwin
Petrobussians	1110	All those baptized in their infancy were re-baptized before they could enter the churches.	Dr. Wall
Henricians	1135	Henry rejected the baptism of infants.	Mosheim
Arnoldists	1140	They do not believe in infant Baptism.	Dr. Wall
Lionists	1200	The Lionists, for practising baptism otherwise than the church of Rome, were called anabaptists.	Darvers
Lollards	1315	Denying infant Baptism, that heresy of the Lollards.	Thos. Walden against Wicliffe
Hussites	1420	The Hussites admit none until they are dipped in water.	Erasmus
Picards	1450	They were indiscriminately called Picards or Waldenses, and they all re-baptized.	Robinson
Mennonites or Dutch Baptists	1536	They re-baptize such persons as had that rite in infancy.	Mosheim
English Baptists	1611	Drew up an Old Baptist Confession of Faith founded on Heb. 6: 1-2.	Knight
New England Baptists	1636	Established Providence Church on the Doctrine of Christ—Heb. 6: 1-2.	Bucknell

General Baptist Reporter 1859

Roger Williams, an Englishman came from the Massachusetts Colony to Rhode Island, where he established the first Six Principle Baptist Church in America in March, 1638.

The Old Baptists in England formed a society in England in 1611 at which time they formulated certain articles of Faith which they called the

Baptist Confessions of Faith. They were given the title Old Baptists because it expresses the truth about them. The Six Principle Baptists are the oldest union of Baptists churches now in existence, the oldest Christian Denomination now in existence, and as they believe themselves to be the true successors of the Apostolic Churches, in that they believe in and practice all the ordinances and doctrines of the New Testament.

In 1830 the Old Baptists in Europe and Ireland formed the English Conference of Old Baptists and have held an annual meeting since that date. The Old or Six Principle Baptist Churches in England in 1940 numbered about sixty-five, with eight thousand members.

1880, Rev. Henry Augustus Squire organized the Old Baptist Union in all the World, which included the Old Baptist Churches in Germany, Switzerland, South Africa, Canada, China, India, and Australia. Rev. H. A. Squire was elected Bishop of the Old Baptist Union.

In 1901, the English Conference sent Revs. Thomas Henry Squire and Frederick James Caterer to the Two Hundred Thirty-first annual Conference in Rhode Island. They were well received and the Rhode Island Conference joined the International Old Baptist Union in all the World and took the booklet by Dr. T. H. Squire "Who are the Successors of the Apostolic Churches" as the united belief, and the Doctrine of Christ as in Hebrews 6: 1-2, to be the statement of Faith, while the eighteenth Chapter of Matthew was to be the Discipline. The Old Baptist Union met four times a year for business and worship. At the death of Rev. H. A. Squire, his son Dr. Thomas Henry Squire became Bishop of the Old Baptist Union. The Old Baptists in Pennsylvania joined the Old Baptist Union in all the World in 1902. Bro. J. H. Billings served on the Executive Committee of the Old Baptist Union for nearly thirty years. The Old Baptist Union's Monthly publications were a welcome visitor in many homes in Pine Grove. The titles were: "General British Baptist Reporter"; "Divine Light and Truth", now in its sixtieth year of existence; "New Testament Christianity; and "The Good Report".

THE OLD BAPTISTS IN NEW ENGLAND

The renowned Roger Williams, the parent and founder of the State of Rhode Island, religious liberty, and the Six Principle Baptist Denomination in America, was born in Wales, 1599, and was educated at the University of Oxford, under the patronage of Sir Edward Coke, an eminent lawyer, who intended Williams for the bar; but discovering a religious turn of mind in youth, he was early in life introduced into the ministry, in the established church, but soon found he could not in conscience conform to many things contained in their worship; and as he could not openly and with safety support and practice his own faith there, he relinquished his lucrative place in the church, bid adieu to his friends, brethren, and native country, and arrived in Boston in February, 1631. He was banished from Boston and Salem for refusing to conform to the established church and he went to Plymouth where he preached two or three years, to great acceptance and was highly esteemed by Governor Bradford. He returned to Salem and preached and was ordained there in 1634. Contention arose in the Boston church as to his doctrinal beliefs and in January, 1636 he fled to a place that he called Providence. What human heart can be unaffected with the thought, that a people who had been so sorely persecuted in their own country, as to flee three thousand miles to a wilderness, for religious liberty, yet retaining so much of the persecuting spirit, that they would not suffer a godly minister to stay even on the borders of their wilderness. But

Elder Williams found more favor among the savages, than he had among his professed Christian brethren. He gained the friendship of two powerful princes of the Narragansett tribe, of whom he purchased a large tract of territory, for himself and a number of his friends and adherents, who had followed him to his new habitation, of whom Stukely Westcott, John Greene and Ezekiel Holiman, together with Roger Williams, the author is proud to be a lineal descendant.

With the establishment of Providence Rhode Island came the first civil government upon earth that gave equal liberty of conscience.

In March, 1638, two years after Roger Williams went to Providence, he, with eleven other men introduced to the pure worship of God among themselves and united and agreed to support in faith and practice the principles of Christ's doctrine. They were convinced that believers Baptism is immersion but none of them had been baptized by immersion and they knew not where to procure an administrator thus qualified. So desirous were they that they agreed that Mr. Ezekiel Holiman, a pious and gifted man, should baptize Eld. Williams and then Mr. Williams to baptize him, and the rest of the candidates and then enter into a gospel covenant and church fellowship by solemnly dedicating themselves to the service of God by laying on of Hands and prayer, thus establishing the first Baptist Church ever organized on the American Continent. They at first met for public worship in a grove and in foul weather at private houses. The Six Principle Church spread rapidly throughout all New England. Rev. John Clark and some friends settled at Newport, Rhode Island where the second Six Principle Church in America was organized in 1639.

In 1653, the Providence Six Principle Baptist Church made a division about the rite of "Laying on of Hands." Some pleaded that necessary to Church Communion and the others would leave indifferent. Herein walked two churches. In 1652, the Newport Church divided on the same cause but in 1656 a Six Principle Church was formed out of the former one. The Seventh pastor of the Providence Church was Elder Pardon Tillinghast who was born at Seven Cliffe, England, and came to Providence in 1645. He was ordained in 1700 and was pastor of the Church until his death in 1718. He was a man of great piety and plainness of dress. In 1681, Elder Pardon Tillinghast deeded his home and made it a Six Principle Baptist Meeting house. He included in the privileges of the deed that is remain a Six Principle Church, fashioned after the doctrine of Christ in Hebrews 6:1-2 forever. He signed the deed April 14, 1711. This was the first place of public worship in Providence. It was erected in 1670 and re-erected May 30, 1726. Elder Tillinghast was a direct ancestor of the author.

"The first Baptist Church of Providence, by the declaration of Elder Tillinghast, in 1711, was Six Principle Baptist in faith and practice. As far as the Articles of Faith and covenant of the First Baptist Church of Providence justify, and as far as its acceptance and retention of the Elder Tillinghast's gift involved moral obligations it is still a Church of the Six Principle Faith."—Thomas Williams Bucknell, LL D.. 1920.

On April 18, 1771, a division occurred in the Providence Church and the Pastor, Elder Samuel Winsor and Deacon John Dyer and eighty-five members united in protest:

"Brethrens and Sisters:- We must in conscience withdraw from all those who do not strictly hold to the Six Principle Baptist Doctrine of Christ as laid down in Hebrews VI 1&2." After this, final separation took place and the dissentors formed a Church at Johnson, Rhode Island.

In 1731, Churches of Six Principle Faith were the Strongest in New England. In 1731, this particular Providence Church had one hundred fifty members and was the largest in the Colony of Rhode Island. In 1731, there were seventeen churches in all New England and thirteen were Six Principle Baptist Churches.

To name the most important Six Principle Baptist Churches in Rhode Island and the first pastors of those churches would include:

- 1638 Providence—The Mother Church—Roger Williams
- 1639 Newport—John Clark
- 1706 Smithville—Jonathan Sprague
- 1710 North Kingstown—Thomas Baker
- 1723 Richmond—Wood River—David Everett
- 1725 Scituate—Samuel Fiske
- 1729 South Kingstown—David Everett
- 1730 Warwick—Manasseh Martin
- 1732 Cumberland—Nathaniel Cooke
- 1733 Cranston—Timothy Greene
- 1743 East Greenwich—Frenchtown—Daniel Fiske
- 1744 Fulling Mill—Benjamin Pearce
- 1749 Gloucester—William Bowen
- 1762 Coventry—Maple Root—Timothy Greene
- 1771 Johnson—from the Providence Church—Samuel Winsor
- 1780 Foster—John Williams
- 1780 Gloucester 2nd—Stephen Place
- 1816 Cranston 2nd—Henry Tatem
- 1826 Umbridge—Ahaz Aldridge.

Of these only Richmond (Wood River), East Greenwich (Frenchtown), and Coventry (Maple Root) remain. At Wood River a glorious revival; was experienced in 1812, and about one hundred converts joined them in a short time. They have ancient and commodious meeting Houses in which the yearly meetings have been held in rotation for many years.

Coventry Church or Maple Root was organized October 14, 1762 on the foundation of the Six principles of Christ's Doctrine, Elder Timothy Greene was first pastor and William King was first Deacon. In 1821, Maple Root contain four hundred sixty members. In 1817, Maple Root Church sent Elder William Stovier to Pennsylvan'a to organize a church consisting of a number of members of that Church, some of Scituate Church, and others in the same fellowship, then having previously removed to Abington, in Pennsylvania, now Dalton, Pa. Hence, Maple Root Church is the Mother of the Pennsylvania Old Baptist Churches.

The Six Principle Baptists organized churches in Massachusetts:

- 1684 Dartmouth—Hugh Mosier
- 1693 Swansea—Thomas Barnes
- 1732 Rehoboth—John Comer
- 1753 Rehoboth 2nd—Daniel Martin
- 1771 Cheshire—Nathan Mason
- 1796 Springfield—Stephen Place.

In 1670, the Rhode Island Old Baptist Churches formed a Conference to meet annually commencing Wednesday before the second first day in September. This was the annual or General Meeting of all Six Principle Baptists in America. This annual meeting has been held every year for two hundred seventy years without exception. The Churches sent delegates who elected a moderator and clerk for the Association. The present (1940)

moderator is Elder Arthur C. Lambourne, and the Clerk is Erving D. Mat-teson.

A few Six Principle Bapt'st Churches in Connecticut were:

1705 Groton—Elder Valentine Wightman

1725 New London—Elder Stephen Gorton.

In 1650 the Old Baptists settled in New York State and founded a Church. Elder Chad Brown and William Wickendon, colleagues, and former pastors (second and third) of the Old Providence Baptist Church, who were firm supporters of Six Principle Doctrine, made repeated excursions to New York, and labored much there in the ministry. There were once confined in prison four months for preaching the Gospel.

The first organized church was at Amsterdam, composed of mostly former members of the Wood River Church. They were organized as a church in 1807 under the care of Elder Henry Joslin, pastor. Elder Joslin died March 14, 1813; and his son, James T. Joslin was ordained to care for this church on February 17, 1814.

Other Churches of the Faith in New York State were:

1807 Amsterdam—Elder Henry Joslin

1811 Deuryter—Elders John Hill and John A. Shaw

1819 Eaton—Elder John A. Shaw

1822 Willet—Elder Nicholas Johnson.

From the Rhode Island Minutes of the Baptist Yearly Meeting, (1813) they report as follows:

Resolved, That the Yearly Conference in the State of New York, instituted by this Yearly Meeting in 1812, composed of Elders and Messengers from the several sister churches in that quarter have authority to organize and settle a church or churches of the Six Principles of the doctrine of Christ, and to receive them into fellowship as a branch or branches of said conference. Also to deal with, admonish, or exclude from fellowship any church and elder that walks disorderly as the case may require, and report the same together with the whole doings of said conference, to this Yearly Meeting, for approbation, annually, together with the number of churches composing said conference, and the number of elders, deacons and private members composing each of said churches, which shall be considered (when received and approved) and the several sister churches composing the same.

From the Annual Mirutes of the New York and Pennsylvan'a—1814:

Resolved, That it appears from the minutes of last year's (1813) conference at Rhode Island that the several churches in fellowship in the state of New York and Pennsylvania, owing to the distance that they are separated from Rhode Island and the expence in travelling, do constitute a sister Conference with equal privileges with them according to our petition, and that we have our minutes printed and circulated amongst the churches.

This was the beginning of the New York and Pensylvania Conference of General Six Principle Baptists. They have held an annual or general meeting every year since June, 1813. The first meeting was held at Amsterdam, N. Y. on the "Friday before the third First Day in June, 1813". There have been one hundred twenty-eight yearly meetings held in the churches in New York and Pennsylvania.

There have been other Six Principle Baptist Churches founded in other states:

1715 Burley, Virginia

1732 Stono, South Carolina

1768 Shaftsbrough, Vermont

with eighteen churches of this Faith in North Carolina.

The Churches of the faith now remaining may be found in England, China, and America. In America, all have passed out of the denomination excepting: (all in Rhode Island except last mentioned)

1. First Richmond (Wood River)
2. First South Kingstown (Waite's Corner)
3. Third East Greenwich (Frenchtown)
4. Coventry (Maple Root)
5. First North Kingstown (Stoney Lane)
6. Pine Grove in Pennsylvania.

These churches are an incorporate body and hold a General Meeting every year. We are ever indebted to Rhode Island conference in the years past for their kind, brotherly love and worthwhile assistance. Our delegates have ever been received with courtesy in their conference, and their ministers have been the main-stay to "build us up in the Faith". The names of Elders Warren Dawley, Frank Scr bner, Frederick J. Caterer, and Daniel L. Bennett, will ever be revered in the hearts of our people. The present ministers of the R. I. Conference have acquainted themselves with the Pennsylvania Conference and have endeared themselves to our people:

Elders Austin P. Phillips
 Arthur C. Lambourne
 John P. Mac Callum

PART TWO

A Sketch of the Rise and Progress of the General Six Principle Baptist Faith in Pennsylvania; including a short history of each church and biography of several ministers:

It is now one hundred twenty-eight years since a few saints of God, formerly members of the Rhode Island churches, having come "West" (as Pennsylvania was then called), realized their need of distinct organization; having worshipped since 1807 in an unorganized state, they appealed to the mother churches in Rhode Island for her blessing and permission to organize themselves into a distince Conference; and it is now one hundred twenty-eight years since the Conference now known as the Pennsylvania Six Principle Baptist Association held their first annual meeting at Amsterdam, N. Y. (1813). The experience of the denomination since then has been very like that of the early petitioners, pioneers, and frontiersmen—surrounded by dangers. There have been days in which dark clouds have obscured heaven's light—storms and tempests so fierce, uprooting the forest giants, and in a moment destroying the labor of months. Nevertheless the God of Israel has so prevailed on the behalf of His people that one of the thirteen Churches established in Pennsylvania has existed to this present day.

Review of the Churches:

DALTON CHURCH

In the year 1817, the Coventry (Maple Root) Church sent Elder William Stovier, whom they had just ordained, to Pennsylvania to fellowship with the brothers and sisters of that Church and Faith who had moved to what was then called the Abingtons, Pa. Covenant meetings had been held in the house of Otis Colvin, superintendent of the first cotton factory of the Abingtons, formerly of Rhode Island. Nine brothers and sisters, nearly all from Rhode Island were present at this first meeting . Meetings continued in the homes until 1821 when an organization was formed known as the Abington Six Principle Baptist Church. This was a very prosperous

church. In three years they had one hundred five active members of the Church.

Elder William Stovier was the first pastor of that Church and the first pastor of his faith in Pennsylvania. Otis Colvin and his wife, Mrs. Mary Capwell Colvin, who died in 1890, and Asa Knight and his wife were Charter members of this Church. Other early members of the church were: Henry Greene, William H. Nicholas, John Kennedy (afterwards ordained Elder and was assistant pastor of this Church), Joseph Edwards, Deacon George A. Bailey, Cyrel Bailey, Gideon Ellis, Stephen Colvin, Emanuel Northrup, Deacon Ezra Colvin, and Asa Knight, born at Coventry, R. I., April 27, 1783, came to the Abingtons in 1810, was the father of Mrs. Irena Knight Seamans.

Elder Stovier returned to R. I. in 1830 and Elder John A. Shaw, of the Deuryter, New York, Six Principle Baptist Church, who had been ordained in May, 1810, was called to be the pastor. He served for twelve prosperous years and souls were his reward for his labor as the membership of the Church at his resignation in 1843 was one hundred seventy-five souls. He established the first Sunday Schools in the region and in the State.

In 1843, Elder Elnathan Baker, a shoemaker, and formerly of Rhode Island, who had come to Benton Township, Wyoming County, in 1820, succeeded Elder Shaw. Elder Baker labored until 1844, when Elder James Brown of Rhode Island came among the Churches and took the lead. God blessed the labors of Elder Brown abundantly and as an instrument in His hands many souls were gathered in to the Master's fold, and at least three substantial houses of worship were built in sections where he organized Old Baptist Churches.

In 1845, a spacious lot was secured in Bailey Hollow, now Dalton, on the old turnpike at the intersection of the Waverly road. It was accompanied by a stream of water flowing at the rear of the lot, thus making an appropriate place for baptizing. The Gardner Family of Bailey Hollow gave the land for the Church and made provisions in the deed that one service a year be held in this church or the land and building reverted to the heirs of the Gardner Family. In 1846, a commodious frame structure was erected for a meeting house which was valued at \$6000.00. In 1859, the Church had two hundred thirty-six members. Elder Brown resigned in 1864 to enter the Union army and was soon killed in action. He was greatly lamented by his family, his churches, and the Association. Elder William C. Sweet succeeded him for a time.

The Six Principle Baptist Denomination was the first Christian Denomination in all the World to introduce the singing of hymns in public worship. Their first Hymn Book for Public Worship was printed in Holland in 1590. The Old Baptists in America always brought their Hymn Books to Meeting for a purpose and at the organization of the Dalton Church, the Members joined lustily in singing the Songs of Zion. A gifted man in the congregation was elected as the pitcher of the tunes and leader of the singing. Deacon Ezra Colvin, son of Otis and Mary Capwell Colvin, of the Dalton Church was the Choirmaster and tenor singer. He had a fine choir and as organs were becoming popular, he suggested that an organ be introduced into the Church to accompany the singing. Senior Deacon Stephen Colvin would not allow the organ—"Too worldly!" "The Lord had given them voices to sing His praises." This was in 1855. The controversy became so great that the Six Principle Church was divided and Deacon Colvin with the authority to have the last word, the organ was not introduced then nor

ever after. This was too great for the affirmative brethren and on February 23, 1856, twenty-three members of the Church constituted the Abington Valley Baptist Church. This took much of the solid timber of the Old Baptist Church including the entire Colvin Family. Henry J. Colvin was chosen first deacon, March 22, 1856 and the church was admitted into the Abington Association of other Baptists on September 4, 1856. From the first year they had preaching occasionally by Elders William K. Mott and Charles Parker. They commenced the building of their church edifice in 1856, and it was dedicated April 3, 1857, Elder Mott preaching the sermon. Deacon Stephen Colvin was a wonderful man and his judgments were considered to be always right but the Old Baptists came to realize that in this matter he was wrong. The new formed church still prospers while the memory of the Old Baptists in Dalton is fast fading.

In 1866, the Rhode Island Association sent to our Conference, Elder Henry Jacques, to become pastor of the Dalton Church. His ministry was graciously blessed for a time. He labored in many of the churches in the Denomination in Pennsylvania. In 1869, Elder Nicholas Battey of R. I. was called to be the pastor of the Dalton Church. He labored there until 1874.

On February 28, 1874. Elder David T. Ross came to the Dalton Church from the First Baptist Church in Brooklyn, New York, to be pastor. He was born at Hoosick Falls, N. Y., July 15, 1823, and was State Superintendent of the Vermont Schools before he entered the ministry. He came under the Laying on of Hands and labored earnestly in the Dalton Old Baptist Church and other churches throughout the Association. He increased the membership of the church to three hundred twenty-eight souls. The Church was extensively redecorated and a lot bought and parsonage built in Dalton. Elder Ross has been considered the most eminent, best educated, and most forciful preacher and orator that the denomination has ever known. But alas! it is with great regret that it must be acknowledged that at the Church funeral of one of the members, Elder Ross's "besetting sin" was discovered. It caused the Church to mourn greatly, increased the membership of the other Baptist Church in the village, and caused him to be finally put out of the Church in 1886 and go to a drunkard's grave on July 19, 1889. He was the only man for "miles around", who could take snuff in the pulpit, without sneezing.

In 1887, Elder John N. Salisbury succeeded Elder Ross as Pastor of the Dalton Church and he remained there until 1890, when Elder Daniel L. Bennett of Rhode Island succeeded him. Later Elder Orrin Frank Wedeman was the ordained pastor.

In 1903, Elder Frederick James Caterer of Watlington, Oxfordshire, England became the pastor and he continued laboring until 1915. After this services were held for a time by Elders Harrison N. Mott, D. Brayman Mott, and others. Services were usually held only once a year to claim the rights provided in the Charter and Deed.

On the fifth, sixth, and seventh of June, 1914, the Centennial Celebration of the Six Principle Baptist Denomination in Pennsylvania was held at Dalton Church, under the chairmanship of Elder Caterer. Delegations were present to participate in the services from England, China, and Rhode Island. At this time Elder Caterer wrote a history of the denomination and a collection was taken to have it published. But when he returned to Rhode Island the next year the record books of all the Churches except three went to Rhode Island with him. It is proving now to be a hopeless task to recover these books.

Deacons of the Church have been: Noah Taylor, Joab Colvin, Otis Colvin, Ezra Colvin, George A. Bailey, Ezra Capwell, Sylvester Chambers, Thomas Smith, N. T. Purdy, and Sylvester Westcott, father of Ada, Mable, and George Westcott of Clarks Summit, Pa. Sylvester Westcott was born January 18, 1835 and died August 31, 1909. After he was seventy years old, Deacon Westcott drove his horse and wagon fifteen miles one way to the Pine Grove Schoolhouse to meeting where he could hear "something rich".

Program of the Centennial Celebration at the Dalton in 1914 was as follows:

FRIDAY, JUNE FIFTH

10:30 A. M.	Devotional led by Elder D. Brayman Mott
2 P. M.	Address—"What the Old Baptists Believe" by the Vice President of the Rhode Island Conference
7 P. M.	Evangelistic Service

SATURDAY, JUNE SIXTH

10:30 A. M.	Devotional led by Elder Austin P. Phillips, of London
2 P. M.	Historical Address by Elder F. J. Caterer
7 P. M.	Short Address by each Minister Present

SUNDAY, JUNE SEVENTH

10:30 A. M.	Sermon by Elder Austin P. Phillips
2 P. M.	Sermon by Elder Frederick J. Caterer
7 P. M.	Sermon by Elder Austin P. Phillips

In 1927, the Dalton Church and Parsonage were sold to a man named Weiserfluh, who disposed of the Church property to the Dalton Fire Protective Association. For eighty-two years, the old Church stood warning against the fire hereafter, and now it is doing duty protecting the equipment fighting fire in the present.

Elder William Stovier died in Johnson, Rhode Island, October 10, 1857, in the sixty-sixth year of his age. He was born in Coventry, and ordained at the Maple Root Meeting House in 1817. He labored in Pennsylvania for fourteen years and is buried near Maple Root Church.

Elder John A. Shaw died at his residence in Willet, Cortland County, New York on February 1, 1857, in the seventy-eighth year of his age. He was born at Rhode Island in 1783. He was baptized at the age of twenty-three and as he came out of the water he stood on a rock, locked on the crowd, and poured forth the ardor of his soul, exhorting sinners to "flee from the wrath that is to come". This brought tears to the eyes of all present. He was ordained in the Deruyter Six Principle Baptist in April, 1810. He preached in New York State from then on until the end, except twelve years that he labored in Pennsylvania. He formed the Willet Church in 1823. A call came from the General Baptist Church of Abington on April 30, 1831, and he labored there until the summer of 1843, when he returned to Willet.

II CLIFFORD CHURCHES

The Clifford Six Principle Baptists were organized first in 1832, and held meetings for several years and went out of existence. But they organized in 1856, and continued ten years, then rejoined the Greenfield Church.

From the Clifford Church records (one of three Church records now in the hands of the President) the following is copied:

"Record of The First General Baptist Church in Clifford, Pennsylvania"

As copied from the old record

"It pleased the Lord We humbly trust to stir up the minds of a No. of

old professors belonging to different churches and to take the youth of the neighborhood to own their Lord and Master. And being destitute of any administrator the 14th of January 1832 Being visited By John A. Shaw and Dea. Geo. Bailey from the Abington General Baptist Church. They being requested to visit with us with a number of their brethren to organize them into a church: According by the church in Abington Appointed Elder John A. Shaw, Dea. Geo. Bailey, John Kennedy, Joseph Carpenter, W. Franklin, Pearly Cleaveland, and Benjamin Chaplain and on the 31st day of January 1832 Met agreeable to appointment and organized a church with 14 members 10 brothers and 4 sisters, Elias Burdick, Simeon B. Burdick, Thos. Burdick, Hubbard Hadsall, Duty Reynolds. Joseph S. Wheeler, Samuel D. Cole. Kendal Burdick, Zebediah Burdick, Phillip Burdick, Hannah Burdick, Widow Dolly Edwards and Mary Burdick. Novr. 24th/32 This day br. Elnathan Baker was received into this church as an Elder in full fellowship to administer all the functions of his ordination done by vote of the church. . . . Jan 7th 1833 12 brs and 7 sisters in apparent good fellowship Met at br. El's Burdicks to set a brother apart for the office of Deacon. accordingly br. Thos. Burdick was chosen without a dissenting voice."

"The Commencement of our meetings in this place (Clifford) was February 5th 1836. Elder James Brown came to our neighborhood and held two meetings. On February 12th, He commenced a protracted meeting which continued until the 30th of March nearly two months most of the time every evening—quite a number of meetings was held at private houses in the day time. And a glorious revival commenced in which a number were hopefully converted to God and backsliders reclaimed. We enjoyed truly a refreshing from the presents of God its happy fruits well long be seen and enjoyed. The first that was baptized was May the eleventh when eight happy converts followed their Blessed Saviour down the Bank of the beautiful Lake and was buried in his name and as they came up out of the water they praised God. This was an unusual precious season. After baptism we returned to the Old Clifford Schoolhouse where seven received the ordinance of hands or the fourth principle of the Doctrine of Christ, and was received into the Greenfield Church.

Clifford July 19th 1856

Petition

To the Greenfield General Baptist Church

Greeting

Dear Brethren and sisters

We the undersigned members with you in the same Church together with others residing in our neighborhood who are not connected with any church believing that it will add much to our enjoyment and usefulness to be organized into a church holding the doctrine and practising the ordinances of Christ as a General Baptist Church

Should you be pleased to grant our request we shall consider ourselves dismissed from your watchcare.

Names

Jeremiah Rounds	Phœbe Rounds
Thomas Burdick	Matilda Halford
John B. Burdick	Salina C. Burdick
Olney Rounds	Amanda M. Miller
Sylvenus Westgate	Lucy Whiman
Charles H. Whitman	Jane Whitman
Roswell S. Ames	Emeline Rounds
Cordelia C. Arnold	Mary O. Burdick
	Clarisa Ann Arnold

Clifford August 21st 1856

The council is being convened according to previous appointment proceeded as follows viz 1/ voted that Elder Jas. Brown be chairman of the council viz 2/ voted br. John Kennedy be Clerk viz 3/ the council was composed of Delegates from the several Churches as follows viz

Deacon Daniel Green	
Br. Edmund Worth	Greenfield Church
Elder Jas Brown	
Deacon Ezra Capwell	
br. Earl Carpenter	
br. John Kennedy	Abington Church
Elder Joshua Baker	
Deacon Jas Seamans	
Elder John Tillinghast	
br. Geo. Cobb	Clinton Church
Elder George Dyer	
Deacon Stephen Briggs	Willet Church

and brethren Jeremiah Rounds and Thos Burdick of this church for which this council is called to examine for organization in Clifford.

After singing prayer offered by Elder A. J. Harrington after which the council proceeded to the examination and after due examination and deliberate consideration of the case voted that the council recognize those brethren and sisters as a church and that we proceed to organize them as an independent church in the General Baptist Churches of the apostolic order then proceeded to the organization as follows viz

- 1st Consecrating prayer by Elder Joshua Baker
- 2nd Sermon by Elder John Tillinghast Text Acts 2d 42d.
- 3rd Charge Elder A. J. Harrington
- 4th Right hand of fellowship by Elder Jas. Brown
- 5th Elder Joshua Baker and Elder Geo. Dyer administered the ordinance of the communion to the brethren and sisters present and thus ended the meeting. Trustees appointed were Simeon Burdick, Abel Arnold, Thos. Burdick, Sylvanus Westgate, Jeremiah Rounds, Deacon Charles H. Whitman Clifford Sept. 29, 1860— We as a church are in a low state **Cold** and indifferent in the cause of **Christ**. Our covenant meetings have been but poorly attended for the past 12 months. We as a Church have backslidden. Thos Burdick—Clerk."

III FALLS CHURCH

The establishment of a Baptist church in Mill City grew out of the labors of Elder William Stovier, who came from Rhode Island in 1817, and settled in Bailey Hollow, now Dalton, Lackawanna County. That same year he commenced preaching on Post Hill in a log school-house, at private dwellings, in barns and wherever the doors were opened for him; and continued his labors until about 1838, when he retired and soon after returned to

Rhode Island.

Post Hill derived its name from one Joseph Post of Connecticut. His son, the venerable Deacon Stephen Post was the first deacon of the Baptist Church at Falls. In June, 1820, Rev. William Stovier began preaching among the people regularly once a month. In the autumn following a revival occurred and Betsey, Joseph, Daniel, Elizabeth, Hiram and Hannah Post, Helen Wilsey and Olive Patrick Patrick were baptized and received into the Abington Six Principle church at Bailey Hollow, then known as the Bailey Hollow Church. In 1821 Stephen Post was baptized and united with the church at Bailey Hollow. Rivalries from time to time added to that church from the locality of Falls and Overfield, until 1833, the members of this section were set off as the Falls branch of the Bailey Hollow Church. Soon afterwards Elder John Shaw, from Cortland County, N. Y. labored here successfully, baptizing many. Following Elder Shaw, Rev. Elnathan Baker preached a short time.

About 1844, Elder James Brown, from Rhode Island, began preaching at Falls, assisted from time to time by Elder T. J. Cole, Benjamin Green, and A. J. Harrington.

In 1857, while under the pastoral care of Elder Brown, the branch church was, by request, set off as the Falls Six Principle Baptist Church, and received into the Pennsylvania Six Principle Baptist Association.

The church was supplied by itinerants of different faiths from 1864 to 1867, at which time Elder Henry Jacques began a successful pastorate, during which many were added to the church. But, like all who preceded him, his labors were divided between four or five churches; consequently times of service were wide apart and much of the labor was lost.

In 1876 the church extended a call to the Rev. W. G. Comstock, of the Rhode Island Six Principle Baptist Conference, who in response came in June of that year, and commenced preaching regularly every Sabbath.

At a regular church meeting of business, held January 17th 1880, the church, by a unanimous vote, dissolved its connection with the Pennsylvania Six Principle Baptist Association; dropped the name Falls Six Principle Baptist Church adopted the name Mill City Baptist Church, and voted to call a council of ministers and delegates of the Abington Baptist Association of regular Baptists to meet with them at Mill City on the 26th of February, 1880. This council unanimously received the Mill City Church as a regular Baptist church, and extended to the pastor, Elder W. G. Comstock, and through him to the church, the hand of the fellowship.

IV FACTORYVILLE CHURCH

Covenant Meetings were begun to be held at Factoryville in 1846, and continued to prosper until 1852 when a Six Principle Baptist Church was organized. This was the General Baptist Church of Clinton. It was through the labors of Elder James Brown that the spacious meeting house was erected that year. Elder William C. Place was the first resident minister. Deacon James H. Seamans (pronounced Simmons) and his wife, Irena Knight Seamans, and Levi and Rhoda Pedrick (parents of the late James

Seamans Pederick of Nicholson) were among the Charter members. Levi Pederick was an earnest Kingdom builder at Clinton Church and passed away in 1894.



Deacon James H. Seamans

Deacon James H. Seamans, "whose name ought to be written in Characters of Gold on the walls of the Churches of this Association", is called the father of the Association in Pennsylvania. He was born in Connecticut on June 13, 1813. He came to the Abingtons in 1817 and married Irena Knight, daughter of Asa Knight. She was born in Coventry, Rhode Island on May 2, 1809. They were affectionately known among the Old Baptist as "Deacon Simmons and Aunt Irena Simmons". They had no children but supported and made homes for countless boys and girls.

Deacon James Seamans died May 14, 1886, in his seventy-third year. He was one of the deacons of the Association of which he had been a member the greater part of his life. The name of Deacon Seamans will ever be associated in the minds of many with all that is worthy of imitation in the Christian character. He was uniform and unwearied—those who know him best, best knew how supreme 'n his heart was the desire that the cause of the Master might prosper and that souls might be born into the Redeemer's Kingdom. He not only turned his eye away from the accumulation of property as the object, but felt the duty and claimed the blessedness to his own soul of imparting for the cause of Christ a portion of what he had. Let us not, then, regret the loss of these who have gone before us and are waiting to welcome us home, nor shrink, from the summons that must call us thither. Let us only resolve to follow them, who through faith and patience inherit the promises of God. Let us so employ the remnant of life and so pass away, as that our successors will say of us, as we of our predecessors. "Blessed are the dead that die in the Lord, . . . they may rest from their labors and their work do follow them."

Mrs. Irena Seamans was a member of the Association seventy years and was considered to be the mother of the Association. She died January 5, 1894, in her eighty-fifth year. She and Deacon Seamans were the delegates to Rhode Island General Meeting and had many friends there. They are buried in Shoemaker Cemetery, Dalton.

Deacons at the Factoryville Church have been: Senior Deacon James H. Seamans, Dea. Levi Pederick, Deacon James Capwell, and Dea. David H. Seamans.

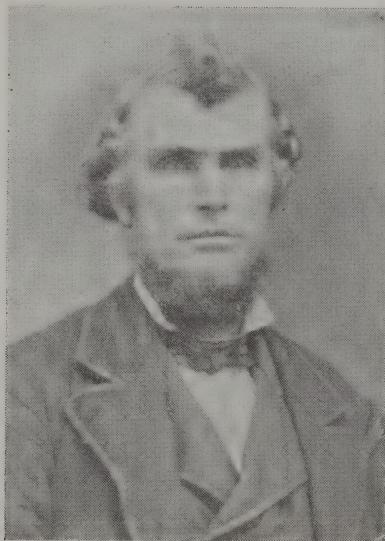
Pastors have been: Elders W. C. Place, James Brown, Joshua Baker, Henry Jacques, A. J. Harrington, Nicholas Battey, David T. Ross, J. N. Salisbury, and O. F. Wedeman.

In 1868, Clinton Church had seventy members and flourished greatly for a time but about 1900, due to lack of interest and members being willing to join the other Baptists, the building was sold but it still stands and is now the Grand Army Hall in Factoryville Borough.

(Church Books all missing and handicaps a complete and accurate account.)

V GREENFIELD CHURCH

The Greenfield Church better known as Hickory Ridge Church, was organized November 22, 1852 as a Six Principle Baptist Church and chose Elder James Brown as pastor and Daniel Green and John Worth as deacons. Their church edifice was commenced in 1854, but was not completed until 1865 or 1866, under the patronage of Elder James Brown. He was followed by Elders Jacques, A. J. Harrington, Nicholas Battey, Joshua Baker, O. F. Wedeman, D. B. Mott. and Harrison N. Mott. Helen Rivenburg was a Charter member.



Elder Daniel Green

Elder Daniel Green, father of Andrew Green and grandfather of Ira and Milo Green was born June 2, 1817. He was the first deacon of the Greenfield Church, and was later ordained as Elder. He served that Church faithfully for many years as pastor. He also labored at Worth Church, and Clarks Green Church. He died July 28, 1870. Acts 11-24.

Greenfield Church still stands, but has gone to decay through disuse. They had ninety-two members in 1853.

(Church Books all missing and account incomplete.)

VI ABINGTON CHURCH SECOND

The Second Abington Baptist Church is better known as the Clark's

Green Church. The early history of this church is included in that of the Six Principle Baptist Church of Dalton. Members living at or near Clark's Green held conference, prayer and covenant meetings for three years Elders Joshua Baker and James Brown, Elnathan Baker, Henry Jacques, and A. J. Harrington served as pastors. In 1853 twenty-five of these members pro-
pured a separate organization as the Second General Baptist Church of Abington. This organization continued until 1864, the death of Elder Brown, then the name was changed to the Regular Baptist Church at Clark's Green. The church was duly recognized by the Abington Valley Baptist council in the same year.

A frame church was built during the pastorate of Elder John A. Shaw, which still stands at Clark's Green. It remained unfinished and unused for several years. In 1852, Charles Bailey contracted to finish it for \$625. In 1853 the committee contracted with Mr. Bailey to new-roof the building, enlarge it to fifty-eight by thirty feet, and build a belfry and steeple at a cost of \$210. It was dedicated August 4th, 1853, Elder John Tillinghast of the Rhode Island Six Principle Baptist Conference preaching the dedicatory sermon. The first Deacon was Richard Griffin.

VII WALLSVILLE AND BENTON CENTRE

Wallsville and Benton Centre were out-appointments from the Abington First and Abington Second Churches. A General Six Principle Baptist Church was founded at Wallsville in 1856 and a large meeting house was erected very soon. It was not a very prosperous church and soon slipped into decay. The Church building still remains and is used as a community building.

(Church records missing so no accurate account can be given).

VIII LATHROP CHURCH

"Church Record of the First General Baptist Church in Lathrop, Township, Susquehanna County, Pennsylvania.

The Introduction of the General Baptists into the Town of Lathrop was as follows:

In the AD 1856, Hiram Taylor and George Taylor, members of the First General Baptist Church in Clinton Township, Wyoming Co. with their families moved into Lathrop Township and settled near the Decker Schoolhouse so called. It being too far for them to attend regularly with the Clinton Church, and bein'g desirous to hear the Glorious Gosvel preached by those of like faith with them in the Doctrines of the Bible, invited the Pastors of said Churches to occas'inally hold meetings at the aforesaid schoolhouse in their neighborhood. They were thus occasionally supplied with preaching for four or five years, when Elder James Brown, a faithfull and zealous minister, universally beloved by the Association, and em'nently successful in winning souls to Christ accepted a call from the Clinton Church to become their pastor. and in the faithfull discharge of his dut'es, visited these brethren and held a few meetings in their neighborhood, God blessed the effort, and some four or five were added as fellow laborors with us in the vineyard of the Lord. About this time we were recognized as a branch of the Clinton Church and held communion regularly on fifth Sundays being occasionally supplied with preaching on Second Sundays, Conference meetings were kept up weekly during the Fall and Winter months being led principally by Brother George Decker who though a member of no Church labored zealously for the upbuilding of the cause of Christ. While thus blessed with bright prospects of future growth and prosperity, a great ca-

lamity befell us. A fearful rebellion having broken out, and threatening destruction to our nationality, the patriotic heart of our beloved Pastor could not remain inactive, and he went as a volunteer to the field of courage to assist in suppressing the insurrection which had reached the borders of our own state, where he fell victim to a fatal disease which suddenly removed him from all that was dear on earth to that happier world where wars and fightings are unknown. Being thus bereft of our faithful Pastor, the dark escutcheon of despair beclouded the horizon of our hopes, and paralyzed our efforts and but for Divine interposition all had been lost. Our Church was not only bereft of Pastor, but the Association of its only minister. Darkness impenetrable indeed surrounded us. About this time through the influence of Deacon James Seamans "whose name ought to be inscribed in characters of gold upon every Church Record in the Association," and a few other leading numbers; Deacon Daniel Green who for a long time had felt that necessity of proclaiming the Gospel was laid upon him, was prevailed on to accept the call of the Association, and was ordained and thus through the blessing of God, we were privileged with having the bread of Life again broken to us. Soon after Elder Green commenced his labors with the Association, he held a few meetings with us, accompanied with Deacon James Seamans, and God blessed us with the addition of one more to our number. We were again supplied with preachings on fifth Sundays, and occasionally on Second Sundays for about two years, when Elder Henry Jacques, a preacher in the order of General Baptists in Rhode Island, who having had his companion removed by death, in order to divest his affection from his bereavement, came into the vicinity of our Association intending in order to defray expenses, to canvass the townships of Abington and Benton, as an agent for a publication entitled an "Illustrated History of the Bible." Having formed a slight acquaintance with Deacon Seamans, during his visit to the Rhode Island and Massachusetts Conference as a messenger from this conference, he called at Deacon James Seamans' residence, soon after his arrival. The Deacon whose doors are ever open to hospitality, and whose heart flows with the milk of human kindness, invited him to make his house, his home during his stay in Pennsylvania. The Deacon whose interest for the welfare and prosperity of the denomination, seems second to nothing but his interest for his soul's salvation, unfolded to Elder Jacques, the necessity of the Churches, and invited him to preach at their different places of worship. The necessities for labor were such that Elder Jacques, left his business, though lucrative, and commenced a protracted effort, at the Pedrick Schoolhouse where God passed out His Holy Spirit, and numbers were converted. The interest having subordinated a little, at the Pedrick Schoolhouse, he came to Lathrop about the first of January, 1867, and commenced holding meetings with us though opposing influences surrounded us. God blessed the effort, and the work went steadily on, until from nine, our number increased to thirty-seven, having been thus blessed of God with so great an acceptance to our numbers, it was thought adviseable by the brethren and sisters to organize themselves into a church, taking the word of God for their articles of faith and book of discipline, rejecting all other books of discipline, as the works of man measly, and therefore unsafe guides. By following such, men have been led to adopt the unscriptural idea, that sprinkling is Baptism and unconscious infants proper subjects. Our articles of faith and doctrine are found in the sixth (6) Chapter of Hebrews, first

and second verses (1st. and 2nd.) which are as follows:

1. Repentance from dead works
2. Faith toward God
3. Doctrine of Baptisms
4. Laying on of Hands
5. Resurrection of the Dead
6. Eternal Judgment,

And we adopt also the third verse in connection, "This will we do if God permit."

"Thus having decided after mature deliberation request was made to the several churches composing our association, to appoint delegates to meet in council to decide as to the propriety of organizing a church in this place. The Saturday before the Second Sunday in May, 1867, was the day appointed to meet in council. The council having met according to appointment and duly organized, it was unanimously agreed to organize a Church in this place.

And the following named members were by said council duly organized to be known as the first Six Principle or General Baptist Church in Lathrop.

Names of the Brethren	Name of Sisters
Hiram Taylor	Lucy Cherry
George W. Taylor	Sarah Taylor
Loomis Taylor	Margaret H' nky
John Hinkly	Fanny E. Phillips
George E. Phillips	Meriam E. Taylor
James D. Brown	Burlinda Decker
George Decker	Julia A. McCoy
John A. McCoy	Mary A. Steel
Charles A. Steel	Mary D. Taylor
James Wilbur	Ellen A. Taylor
James Decker	Ellen Hinkly
Henry Decker	Roby A. Harrington
Peter Mehrmon	Elm'ra Hinkly
Perry L. Taylor	Harriet T. Jacques
William Hinky	Jane Mulligan
Henry Jacques	Adalade Rought
Pardon Lewis	Elenor Card

On May 12th, 1867 met at the Decker Schoolhouse in the body of a council. Consecrating prayer was offered by Deacon J. H. Seamans. Charge by Elder Dan'el Green and the said branch was duly organized into a separate church known as the Six Principle or General Baptist Church of Lathrop Susquehanna Co., Pa. The names of the officers of the aforesaid church are as follows:

- Pastor Elder Daniel Green.
 Deacon George Decker.
 Church Clerk. George E. Phillips.
 Treasurer, Pardon Lewis.

On November 7th 1868, John A. McCoy and Charles A. Steel were voted in as Deacons. On December 25th, they were ordained. Prayer by Elder Jacques, Sermon by Elder Harrington, Tim. 3-13, Ordination prayer by Elder Battey, and the Hand of Fellowship was by Elder Battey, The charge of the Church was given by Elder Jacques, then Deacon James H. Seamans made some remarks for the benefit of the Deacons, followed by Benediction by Elder Brown.

On November 12th, 1870 Brother Daniel B. Mott and wife, Sister Priscilla A. Mott, were received into full fellowship of the Lathrop Church from

the Greenfield Church "Hoping that the Grace of God may attend them and that they may be guided by his wise council and may they become an ornament and a blessing to the Church where they belong."

On December 19th, 1871, Elder Arnold J. Harrington joined the Lathrop Church by letter from the Sterling Six Principle Baptist Church of Connecticut, Rufus Hill Ch. Clerk. Sister Susan P. Harrington was received by letter from the Bethel Six Principle Baptist Church of Rhode Island, Bowen A. Sweet Ch. Clerk, Warwick, Rhode Island.

On March 9th, 1873, Brother Henry W. Decker was ordained as Elder of the Lathrop Church by Elders A. J. Harrington and Henry Jacques.

In 1880 there were seventy-five members of the Lathrop Church at Deckertown. Services continued to prosper until about 1920 when Church was discontinued.

Pastors serving this Church were Elders Daniel Green, Henry Brown, Henry Jacques, Arnold J. Harrington, and Henry Decker. Elder Henry Decker served as pastor and assistant pastor of this church for forty years until his death September 7, 1913.



Elder Arnold J. Harrington

Rev. Arnold J. Harrington, who died in Lathrop, Pa. November 27, 1881, was born in West Greenwich, R. I., February 6, 1822. In his education he only had the privilege of attending the common schools during the winter months. When but a youth he experienced religion, and united with the Coventry Maple Root Church March 3, 1835.

He was ordained at the Bethel Church, about the year 1850, taking an active part in the early history of that church. In 1854, he received a call from the Western Association, and moved into the State of Pennsylvania, where success followed his labors, both spiritual and temporal. But in September of 1857, Mrs. Amy Harrington, the wife of his youth, left his home in Abington, Pa., with a view to the recovery of her health by returning to R. I., or, if otherwise, that she might have the pleasure of being surrounded by her dear and much esteemed relatives and friends in her last struggles here below. While at the home of her youth, she wrote the following lines to her husband in Pennsylvania, in which she expresses her feelings:

I would not die in a foreign land,
 Far, far, from native home;
 Though its skies may wear a softer hue,
 Yet I would not die alone.
 Tho' the air should be perfumed with rare sweet flowers
 And would gently around me play;
 Yet I'd pine for my home, across the mountain's foam
 And for loved ones so far away.

I would die in the spot where my sunny youth,
 Glided quickly and joyously on;
 So quickly it seems like a passing dream,
 Of pleasures forever gone;
 I would hear the dear voices I love so well,
 Speaking peace to my sinking heart,
 I would breathe to each loved one my last farewell,
 And calmly from each would part.

Other lands may be bright when the heart is light,
 And free from sorrow and care;
 But when sickness comes and death stands by,
 There is nought but regret, and despair.
 Though I know when my spirit shall take its flight,
 There is one who has power to save;
 Yet I'd die at home — and not be laid
 Far away in a foreign grave.

All efforts proved unavailing, she continued rapidly to decline, and on the 22nd of December, 1857, she calmly fell asleep in Christ. She died in Coventry, R. I. She was in the thirty-third year of her age and was the daughter of William and Sally Sweet. Amy was a conscientious christian, a kind companion and a devoted mother.

Elder Harrington remained in Rhode Island, preaching and visiting among the churches. Many revivals and conversions followed his labors, he being privileged to lead scores into the baptismal waters. About the year 1865, he married again and removed to the State of Pennsylvan'a, devoting what time he could aside from his home duties, to the preaching of the gospel among the churches of the Pennsylvania Association. At the time of his death he appears to have been all the speaker they had on whom they could rely. Notwithstanding the earnest tearful prayers of church and friends, he passed over to meet his reward from the hand of his Master. Many tearful, sorrowing friends came forward to bid adieu to the form they loved so well, as it was conveyed to the train to be taken by loving friends to his native state, where it was interred in the cemetery near the little church at Knotty Oak, in which his voice has often been heard; but he who has been a solace to others, a loving companion and a devoted father, will be seen no more in the flesh; life's work is ended; may he rest from his labors, and his example direct us who remain to the Master until he shall call us to join the friends who have passed on before us. His wife Susan P. Harrington and Amy and George Harrington remain to mourn his loss.

XI LEMON CHURCH

The Lemon Church met at the Patterson Schoolhouse in the township and was organized Saturday the eleventh and Sunday the twelfth of March in 1871. The Regular pastors have been Elder Henry Jacques and Elder Henry Brown. Elder Jacques was the most regular preacher. One of Elder Jacques' favorite sayings was "Don't do as I do, but do as I say!" It was said of him that in fun when making a deal with a man he would take off his coat and throw it on the ground and say, "Lay there religion until I cheat this man!" Elder Jacques married Orlando Taylor's sister, Harriet Taylor, and they were the parents of William, Winnie, Edwin, and Charles Jacques.



Elder Henry Jacques

Hiram Travis was the Church Clerk and Solomon Decker was Deacon. Deacon Decker lived to be ninety-five years old. It was this Six Principle Baptist Church that Mrs. Sylvester Osborne joined over sixty years ago. Mrs. Alminnie (Decker) Osborne was born May 28, 1850. She recalls Elder Henry Brown singing the following hymn in meeting:

I want to sing Salvation's Story
In concert with the blood-washed band
I want to wear a crown of Glory
When I get Home to that Good Land.

I'm going to see my Mother
She said she'd meet me when I'd come
I'm just a going over Jordan
I'm just a going over Home.

I know dark clouds will gather
I know my path is ruff and steep

But Beautiful fields lie before me
 Where God's Redeemed their Vigil Keep
 I'm going there to see my classmates
 They have gone before me one by one
 I'm just a going over Jordan
 I'm just a going over Home.

I'll soon be freed from every trial
 My body will rest in the old Church yard
 I'll drop the cross of self-denial
 And enter on my rich reward.

I'm going to see my Saviour
 I know He will meet me when I come
 I'm just a going over Jordan
 I'm just a going over Home.

X STARK CHURCH

The Stark Church had been erected about 1840 and served by the Methodists until about 1870. A contention arose in Stark Church and the dissentors went to East Lemon and erected a Methodist Church. The Stark Church soon fell out of the race but was revived in about 1872, when Elder David T. Ross commenced to hold services there which he did until his death in 1889. He organized the Church in 1872 and the "People flocked to hear him," for as it was said of him, "he can say more in three minutes than most men can say in an hour." Elders H. Jacques, and Henry Brown also served for a time. Services discontinued about 1890.

XI WORTH CHURCH

The Worth General Six Principle Baptist Church was organized on February 7th, 1872. The church edifice was commenced in 1854, but was not completed till 1865 or 1866. This was a branch of the Greenfield Church and for a time the Elders served both churches.

The following pastors have served this church: Elders James Brown, Joshua Baker, and A. J. Harrington. After the death of Elder Harrington the church passed to the other Baptists.

XII UNION CHURCH

In 1887, Elder Nicholas Battey of Rhode Island held a series of revivals in the Union Schoolhouse, Springville Township, with great success. And about that time a church was organized there, and in 1889 a church edifice was erected. The membership of the church was evenly divided between Methodists and Baptists, so it was agreed that the minister be chosen from either denomination or to alternate each year. However this Church was most regularly served by the Methodists due to the lack of Six Principle Baptist Elders near the Church.

PART THREE

A Sketch of the Rise and Progress of the Pine Grove Six Principle Baptist Church of Lathrop Township, Susquehanna County, Pennsylvania

XIII PINE GROVE CHURCH



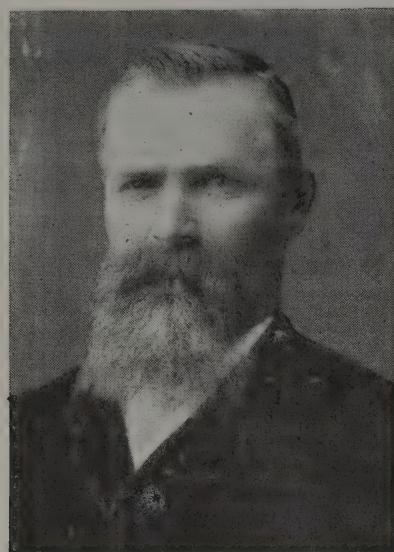
It cannot be truthfully said that thirteen is unlucky because the case of Pine Grove Church is an exception. Pine Grove Six Principle Baptist Church is the second church of like faith in Lathrop Township, and the thirteenth church of the Faith to be established in Pennsylvania. It was organized last and has outlived all the others of the Association. It is now over a half century ago that the revered Elder Battey formed the believers in an organized body and since that date countless changes have taken place. The entire membership has changed and very few now remain who remember much of the early days when meeting was held in the old Pine Grove Schoolhouse, and in Mr. Henry Bell's home when the Methodists wanted to preach in the schoolhouse and after the schoolhouse burned, and later the purchasing of the old Church House, and the erecting of the new Church.

The Church has been subjected to many hardships, trials, and temptations and thus far it has managed to survive and the faithful band of Christians now representing the Church are ever eager and ready to testify to the goodness of the Lord and His Continued Mercies.

There were times when the Church was without an Elder and the flames died down to embers and then were revived and prospered for a time. The faithful members often moved away to other places and their presence was sadly missed. There have been times when one or two have carried on alone and then a precious reviving increased the membership to nearly sixty souls. Death, being "no respector of persons," often entered the Community and deprived the Church of those persons of whom it was thought that they could not be spared, but Time healed the wound and raised up others to fill the vacancy.

The Schoolhouse had been erected some years before the Church was organized and on the Lord's Day it was occasionally visited by an Elder who would preach to those Old Baptists who lived in the Community. Elders Henry Jacques and A. J. Harrington occasionally preached on Lord's Day to the anxious hearts deprived of the spiritual food. Elder Henry W. Decker preached perhaps more often in Pine Grove than any other Elder. Elder Decker was a minister for forty years, ministering to the Flock of God at Pine Grove and Deckertown. During the late seventies and the eighties

Elder Decker came frequently to the Pine Grove Schoolhouse and held meetings. Elder Decker did a good work in the community, and his labors here bring praise to many person's lips.



Elder Henry W. Decker

In 1887, Elder Nicholas Battey came to Pennsylvania from Rhode Island. He was induced on this one of his frequent trips to hold revival services at the request of Elder Decker, in the Pine Grove Schoolhouse. He held a protracted meeting lasting nearly two months climaxing on Saturday, December 31, 1887. During this revival many persons "turned to the Lord to seek Salvation" and they were desirous to become an organized church of the General Six Principle Baptist Order.

On Saturday night, December 31, 1887, a meeting was held in the form of a business meeting. It was opened by singing. Prayer was offered by Charles A. Jacques. The object of the meeting was stated by Elder Nicholas Battey and the plans were accepted. The following named persons who had been immersed and had come under the Ordinance of the Laying on of Hands organized in a band of fellowship, namely:

Edwin A. Jacques	Worthy Taylor
Lucie Van Auken Jacques	Edward Squier
Susan P. Harrington	Nathaniel Westcott
Jane Taylor	Amy Harrington

Then the following named brothers and sisters came forward and related their Christian experiences, and each was received as a candidate for Baptism:

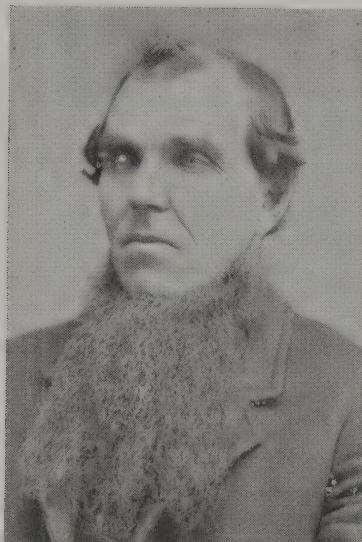
Frank J. Lindsey	Carrie Pratt
George U. Harrington	Edward M. Steele
Charles F. Taylor	Nellie Bell Steele
Addie L. Taylor	Milo Saunders
Joseph H. Billings	Rachael L. Saunders
Irena J. Billings	Erving Pratt
Fred Pratt	Nelva Pratt
Nora A. Lindsey	Henry Bell
Sidney Pratt	Selestia S. Bell
	Janette Taylor

Charles A. Jacques was appointed Clerk during the meetings and Edwin A. Jacques and Erving Pratt were appointed Deacons. The Meeting was closed by singing the Doxology followed by benediction by Elder Nicholas Battey.

On Sunday, January 1, 1888, a service was held at the Pine Grove Schoolhouse. A sermon was preached by Elder Nicholas Battey of Rhode Island. Text Matthew 17th chapter and the last clause of the 5th verse. After the service the Elder went to the creek flowing near the schoolhouse, chopped a hole in the ice then ten inches thick and the following persons were baptized:

Frank J. Lindsey	Joseph H. Billings
George U. Harrington	Irena J. Billings
Fred Pratt	Charles F. Taylor
Erving Pratt	Addie L. Taylor
Nelva Pratt	

These nine, together with the first mentioned eight were after they received the Ordinance of Laying on of Hands, received into the Pine Grove Six Principle Baptist Church as the Covenant Members. Then Elder Battey administered Communion to the Old Baptists present. They sang a hymn and went out.



Elder Nicholas Battey

Rev. Nicholas Battey died at his home in Washington, R. I., February 17, 1889, and was born in Coventry, Rhode Island, April 29, 1836. He was the son of William G. and Almira P. Battey. It was his misfortune to lose his mother in childhood, so with no mother's loving care to lead and direct him, he very early in life left his home and, anxious to see the world, worked his passage to California. After laboring in that locality for a time he again sailed and visited many of the foreign ports, and sailed three times around the world so far as can be accomplished by navigation. After a few years his thoughts turned to home and friends, and he returned to his native land. In 1858 he was married to Miss Delano Rogers of Washington, R. I. In the spring of 1859 he experienced religion and united with the Maple Root Church, Coventry. He was ordained to the ministry at the same place, July 23, 1863. He has had the pastoral care of a number of different churches. Had been to Pennsylvania 32 times. Was pastor of the Crompton Church

at his death and had been assistant pastor of the Third Greenwich Church since 1877. His appointments were faithfully and promptly filled, and the Lord blessed his labors. We indeed miss his kind counsel and words of cheer, which so often in times past have been for the good of souls in our midst. After months of suffering God called him home. His funeral was solemnized at Knotty Oak Church, February 21, 1889. He was laid to rest in Woodland Cemetery, near the Church. "Blessed are they which die in the Lord."

Pastors of the Church have been:

Nov. 1887 to February 1, 1888	Elder Nicholas Battey
Feb. 11, 1888 to May 11, 1889	Elder John N. Salisbury
June 9, 1889 to April 9, 1893	Elder Orrin Frank Wedeman
January 1, 1901 to 1908	Elder Frederick J. Caterer
1908 to 1922	Elders Wedeman, Decker & Mott Revival Serv. by Geo. Stanley West
1922 to 1926	Elder Austin P. Phillips
May 16, 1926 to July 5, 1940	Elder Henry S. Palmiter
August 13, 1940	Elder Garford F. Williams

Deacons have been:

Edwin A. Jacques, Erwin Pratt, George W. Waterman, George U. Harrington, Joseph H. Billings, Frank LaRock, and Harry Wright. Serving the Church at present is Mrs. Theda L. Taylor Gammon.



YEARLY MEETING AT PINE GROVE SCHOOLHOUSE
September 1908 or '09

Front row, left to right: J. H. Billings, D. B. Mott, George Birtch, Aunt Betsey Welch, C. F. Taylor, Mrs. George Birtch, H. N. Mott, Gladys McDonald, Ira Eastman, LeRoy Hinkley, Henrietta Caterer. Elder Caterer, Faye Benjamin; Second row, left to right: Sukey Doyle, Alice McDonald, Addie Taylor, Celestia Bell, Herbert McDonald, two unknown girls, Purlina Steele, unknown boy; Third row, left to right: Irena J. Billings, Elizabeth Hinkley, Priscilla Mott, Huldah Mott, Mrs. Walter Mott, unknown girl.

The Congregation met in the Pine Grove Schoolhouse until it burned February 25, 1916. Then services were held in the home of Mr. and Mrs. Henry Bell until about 1919, when they rented the former home of Mr. Jay Felton and on October 30th, 1920 purchased the 88 perches of land and the accompanying buildings from Mr. Felton. Meeting was held here until 1928 when the new Church edifice was erected. After the sale of the Dalton property the proceeds were given to the Pennsylvania Association of Old Baptists with the provisions that the money be used for the expense of erecting a new meeting house in Pennsylvania to remain in the denomination for ninety-nine years and the remainder of the money to be used only for the upkeep of the church building, to keep it in repair etc. Mrs. Theda L. Gammon was designated by the State of Pennsylvania to be custodian of the remaining account.

Friday, September 14th, 1928 possessed an unusual significance inasmuch as it was the dedicatory service of a newly-erected building at Pine Grove, Nicholson. The building, which is an attractive and comfortable church, with a schoolroom in the basement, was opened free of debt. A brief address and dedicatory prayer was made by Rev. Dr. Thomas H. Squire, who also read from II Tim. 2 a short lesson. The Rev. Arthur C. Lamourne, the delegate from Rhode Island, then conducted the regular service, reading the lesson from John 20 and preaching an excellent sermon. A business meeting followed with the President, Mr. Joseph H. Billings in the chair. In the evening, after a cheering season of prayer and praise, addresses were delivered by Rev. Warren Dawley, President of the Rhode Island Conference, and Rev. Dr. Squire. The Lord's presence was abundantly felt.

Saturday, September 15th, 1928. Prayer and Praise service in charge of Rev. Henry Palmriter, prayer by Revs. Warren Dawley, and Dr. Squire. The latter preaching at 11 a. m. from Ezek. 37. At 2:30 p. m., Elder Dawley preached on "She hath done what she could."

Sunday, September 16th, 1928, Praise service by Elder Warren Dawley and preaching by Elder Arthur C. Lamourne and discourse by Elder Squire. Communion followed at which International President, Rev. Dr. T. H. Squire presided.



Elder Henry S. Palmriter

The Ordination of Ministers has always been an impressive service. On September 7, 1888 O. F. Wedeman was ordained by Elders Potter, Matteson, Bennett, Greene, Fenner Jacques at the Maple Root Church. On May 16, 1926 in the old Church house, Henry Samuel Palmriter was set apart for the Christian ministry by Elders Daniel L. Bennett, O. Frank Wedeman, and Warren Dawley. Pine Grove Church and community will ever be indebted

to the efforts of Elder Palmiter in that place. He served the Church faithfully for over fourteen years and went to his eternal reward July 5, 1940. He went to the Rhode Island Conference as delegate five times and made many friends there who with us "mourn his loss and rejoice in his gain." He left a disconsolate widow and six children with the precious memory of a loving husband and kind father who had lived the true exemplary Christian life.



Elder Garford F. Williams

At the Maple Root Church in Coventry, Rhode Island, September 6th, one thousand nine hundred and forty occurred the Ordination of Elder Garford Flavel Williams. On Friday afternoon 2 p. m. at the meeting of the Two Hundred Seventieth Yearly Conference of the General Six Principle Baptist Church at Coventry R. I. called to order by Elder Arthur C. Lambourne, moderator of the Conference. After singing the hymn "I will sing of my Redeemer"; remarks were made by Elder Lambourne as to the Ordination qualifications, examination of the candidate, and the privileges of the ordained Six Principle Baptist Ministers. Scripture lesson by Elder Lambourne from II Tim. 4. Words of Assurance and Charge by Elder Lambourne. Laying on of Hands, Elders Dawley, Lambourne, MacCallum. Ordination prayer by Elder Warren Dawley.

As General Six Principle Baptists of the Ancient Order, we at Pine Grove do not preach any such thing as a new Faith. There is no new Faith. The faith was once for all delivered unto the saints by our lord and we as General Six Principle Baptists simply stand firmly by that faith "once delivered." We exist as a separate denomination because we feel that we have a witness to give to certain truths, which we believe to be the New Testament Doctrine of Christ, and which, as far as we know, are not contended for by any other society.

We are not fanatics. As a people we seek to "live by every word that proceedeth out of the mouth of God." We believe that "all scripture is profitable for doctrine, for reproof, for correction and for instruction in righteousness." By constant and earnest study we seek to discover in its entirely the Faith which the Lord committed to His Church.

We are truly Christians, Protestants and Baptists in all that those words imply:

AS CHRISTIANS:

1. We believe the atoneing work of the Christ, the full, perfect and sufficient sacrifice for the sins of the whole world.
2. We believe and place our faith in the Triune God, Three Persons in one. The Sovereignty of God, the Father; the Atoneing work of God, the Son, full of Grace; the Power, Comfort, and Indwelling of God, the Holy Ghost.
3. The God-breathed and God Inspired Revelation of the Bible.

AS PROTESTANTS:

1. We believe the Bible is Supreme Authority in matters of Faith and Practice, Matthew eighteenth Chapter is the discipline.
2. We believe the personal revelation of the Lord Jesus Christ to each believer without an intercessor.
3. We believe the spiritual revelation of the Holy Ghost to each believer.

AS SIX-PRINCIPLE BAPTISTS:

1. We believe the Doctrine of Christ to be that as laid down by the Apostle Paul in the sixth Chapter of the ep'stle to the Hebrews, verses one and two.
2. We believe that God has made provision for the Salvation of all men who will follow the scriptural order and do proper REPENTANCE and exercise a lively FAITH TOWARDS GOD.
3. We believe the Ordinances of the New Testament to be:
 - a. Baptism by immersion.
 - b. Laying on of Hands by the Elders.
 - c. Holy Communion, to follow the other two.

The names of Mrs. Susan P. Harrington, widow of Arnold J. Harrington, of whom it was said at her death in 1894 "she can hardly be spared at the Pine Grove Church"; Mr. and Mrs. J. H. Billings, Covenant members of the Church; Mr. and Mrs. C. F. Taylor, also Covenant members; Mrs. Annis Wilbur; and Elders H. S. Palmeter, J. N. Salisbury, O. F. Wedeman, F. J. Caterer, and Henry W. Decker will ever be held in loving memory for years to come.

The oldest members of the Church in 1941 are as follows: Mrs. Alminnie Osborne member for over sixty years. Mrs. Nellie Waller member for over forty years. Miss Ella M. Billings and Mrs. Theda L. Gammon members for thirty years. Mrs. Pearl J. Palmeter member for fifteen years.

COVENANT

Having as we trust, been brought by Divine grace seriously and forever to give up ourselves in faith and love, and holy obedience to God the Father, Son and Holy Ghost; and having been bapt'zed upon profession of our faith and having received the ordinance of hands, we do now solemnly and joyfully covenant with each other to walk together in church relationship with brotherly love to the honor and glory of God.

And we do in His strength engage that we will exercise a christian care and watchfulness ever each other, and faithfully admonish and entreat one another as occasion may require; that we will not forsake the assembling of ourselves together or neglect the great duty of prayer for ourselves and others; that we will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and lovely example to win our kindred and acquaintances to the Saviour, to holiness and to eternal life; that we will participate in each other's joys and

endeavor with tenderness and sympathy to bear each other's burdens and sorrows; that we will seek Divine aid to enable us to live circumspectly and watchfully in the world, denying ungodliness and worldly lusts; and remembering that as we have voluntarily been buried by baptism and raised up from the emblematic grave, so there is on us a special obligation henceforth to lead a new and holy life; that we will strive together for the support of a faithful evangelical ministry among us; and that through life, amidst evil and good report, we will seek to live to the glory of Him who hath called us out of darkness into His marvelous light.

CONSTITUTION AND BY-LAWS

Article I

Section 1. This corporation shall be called and known by the name of THE GENERAL SIX PRINCIPLE BAPTIST CHURCH OF PINE GROVE, founded upon the principles of the doctrine of Christ and his apostles, as set forth in Paul's letter to the Hebrews, sixth chapter, first and second verses.

Section 2. Its objects shall be the dissemination of truth among men, and the promotion of the cause of Christ.

Article II

Section 1. The Head of this Church shall be the Elder, a member of this Church, ordained in this Denomination, who shall perform the ordinances, viz: Sacrament of Holy Baptism, Sacrament of the Laying on of Hands, and the Sacrament of Holy Communion. The Pastor shall at all times be in command of the pulpit; he shall exhort the Word of God in accordance with the Holy Scriptures; he shall teach the Doctrine of the Six Principle Baptist Denomination; he shall be an honorary member of every committee appointed; and he shall exist perpetually in his office unless removed by a two-thirds vote of the entire Church membership and for a just cause.

Section 2. The assistant to the Pastor of the Church shall be the Deacon or Deaconess, several or both, assisting under the Elder's directions in the above named ordinances, and shall preach the Word in the pastor's absence.

He shall exist perpetually in his office unless removed by a two-thirds vote of the entire Church membership and for a just cause.

Section 3. From the membership of the Church there shall be three persons elected and two other persons, members or non-members, elected to serve as Trustees of the Church. The duty of the Trustees is to care for the Welfare of this Church; owners of the property of the Church, having right to buy and sell all property, except that specified in the Charter; and to see to the necessary repairs of the church. They shall be removed, re-elected, or replaced every three years or oftener if necessary.

Article III

Section 1. There shall be a President or Moderator elected from the membership of the Church, who shall preside over all the business meetings of the church for the election of all officers, and the transaction of any other legally brought before the meetings of this church. He shall remain in office until another is elected.

Section 2. There shall be a Vice President elected from the membership of the Church, who shall preside with the same duties of the President, if

the president is absent. His term of office is one year, but he may be re-elected.

Section 3. There shall be a clerk elected from the membership of the Church who shall record properly all the proceedings of each meeting and shall answer promptly all correspondence of the Church. He shall remain in office until another is elected.

Section 4. There shall be a Financial Secretary elected from the membership of the Church, who shall have the power to receive all the Church Collections and Donations to the Church that be under the sum of twenty-five dollars (\$25) and pay from that fund all current expenses. Term of office one year but may be re-elected.

Section 5. There shall be a Treasurer elected from the membership of the Church who shall hold, pay out, or invest all funds belonging to the Church other than that entrusted to the Financial Secretary, being subject to the direction of this body.. The Treasurer shall make an annual report to the Church of the condition of the treasury. He shall remain in office until another is elected.

Section 6. There shall be an Auditor appointed to audit the books of the Financial Secretary, Clerk, and Treasurer and shall report the same to the Church each year.

Article IV

Section 1. There shall be an Executive committee of the Church, consisting of nine members: President, Pastor, Vice President, Clerk, Financial Secretary, Treasurer, one Trustee, and two Church members.

Section 2. Said Committee shall have power as a nomination Committee; shall consider unfinished business and reach a conclusion; receive and examine all candidates for Church Membership having the power to accept or reject; shall consider the new business; and shall have power as a legislative body. All actions of the Executive Committee must have a two-thirds vote of the Church membership to be in effect.

Section 3. Said Committee shall consider plans for the Yearly Meeting; Pass Resolutions of Respect at the death of each member and friend of the Church. Committee to hold office for one year.

Article V

Section 1. All ministers and officers of the Church who depart from the faith and practice of our order shall be excluded from the Church, and have no vote in church matters.

Section 2. All Church members who depart from the faith and practice of the order and do not attend at least one Covenant and Communion service a year shall be excluded from the Church, and have no vote.

Article VI

Section 1. There must be five members of this Church present to constitute a quorum in order to do business, call a meeting, or adjourn a meeting.

Section 2. The Church shall have power to deal with members who do not follow the discipline as in Matthew, chapter eighteen.

Section 3. Stated Meetings to be held:

a. Business Meetings may be called at any time at the will of the President and do business if the members constitute a quorum. There shall be an

annual business meeting of this Church on the first Wednesday of every August at 7:30 p. m., for the transaction of any and all business that may properly come before said Church, either legal or religious; and for the election of officers.

b. There shall be Executive Meetings at any time the President wills and seven shall constitute a quorum. There shall be an annual Executive Meeting on the Wednesday evening a week preceding the annual business meeting.

c. There shall be an annual conference known as the "Yearly Meeting" to be held at the Pine Grove Church to commence on Friday before the third Sunday in September, and shall continue at least three days. "Its object is to promote the glory of God in the awakening and conversion of sinners, the growth of grace in believers, and the advancement of the general interests of Zion."

d. There shall be Quarterly Meetings and Roll Call Meeting on the Second Sunday nights of each quarter i. e. January, April, July, and October.

e. There shall be a monthly Covenant Meeting of the Church following the preaching service on the second Sunday of each month. This shall be a Love Feast and Experience Meeting in which all Christians renew their covenant with God and Man. This service shall be followed by Communion, administered by an ordained minister of the denomination. Holy Communion must also be served the third Sunday in September following the morning preaching.

Order of Business.

- | | |
|--|--------------------|
| 1. Meeting called to order. | 7. Correspondence. |
| 2. Prayer | 8. Delegates. |
| 3. All officers elected | 9. Committees. |
| 4. All reports given: Clerk, Fin. Sec., and Treas. | 10. Old business. |
| 5. Pastor's report. | 11. New Business. |
| 6. Auditor's report. | 12. Suggestions. |

Report of Business Meeting Held August 13, 1941

After prayer by the Pastor, the following officers were elected.

President — Elder Williams. S. S. Sup. — Pastor.

Vice President — Mrs. W. B. Evans. Trustees:

Clerk — Miss Vena Blossom. Mr. W. L. Bell.

Fin. Sec. — Mrs. W. L. Bell. Mrs. Nellie Walker.

Treas. — Mrs. Theda Gammon. Mrs. Pearl Palmiter.

Auditor — Mrs. H. F. Brecht. Mrs. Theda Gammon.

Organist — Mrs. E. F. Oakley. Mr. Harry Wright.

CHRONOLOGY

1817	First Abington (Dalton)—Elder William Stovier
1832	Clifford First—Elder John A. Shaw
1834	Falls First—Elder John A. Shaw
1846	First Clinton (Factoryville)—Elder James Brown
1853	Greenfield (Hickory Ridge)—Elder James Brown
1853	Second Abington (Clark's Green)—Elder James Brown
1856	Benton Centre & Wallsville—Elder Elnathan Baker
1856	Clifford Second—Elder James Brown
1857	Falls Second—Elder James Brown
1867	First Lathrop (Deckertown)—Elder Daniel Greene
1871	Lemon (Paterson Schoolhouse)—Elder Henry Brown
1872	Starksville (Stark Church)—Elder David T. Ross
1872	Worth Church—Elder John Tillinghast
1880	Union Church—Elder Nicholas Battey
1888	Second Lathrop (Pine Grove)—Elder Nicholas Battey

ACKNOWLEDGEMENTS

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Mrs. E. F. Oakley	Mrs. Theda L. Gammon
Mrs. Anderson Wescott	Mrs. Gertrude G. Snyder

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Works cited were:

- Rhode Island Old Baptist Minute Reports 1813-1940
- Pennsylvania Old Baptist Minute Reports 1825-1932
- Old Baptist Reporter for 1859 (Penn. Assoc. Mon. Pub.)
- Baptist History by Elder Knight 1827
- History of Lackawanna, Luzerne, and Wyoming Counties 1880.

Lord, from whom all blessings flow,
Perfecting the church below
Steadfast may we cling to Thee;
Love the mystic union be.
Join our faithful spirits, join
Each to each, and all to Thine;
Lead us, through the paths of peace
On to Perfect Holiness.

HECKMAN

BINDERY, INC.

Bound-To-Pleas*

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N. MANCHESTER, INDIANA 46962

